*1. Whose fractions spread quickly round the heavens, like (the light of) the divine sun, since the MARUTS possess brilliant, foe-humiliating, and adora-Me foe-destroying strength, most excellent foe-destroy-ing strength.

22. Once, indeed, was the heaven generated; once was the earth born;[1] once was the milk of PRISNI drawn: other than that was not similarly generated.[2]

SUKTA VI. (XLIX.)

The deities are the VISWADETAS; RUISWAK, the son of BHA-RADTCA/A is the *Ritki;* tlie metre is *Trithtubh,* except in the last verse, in which is *Sakioari.*

1. I commend with new hymns the man observant Vug* v. of his duty,[3] and the beneficent MITEA and VARUNA: may they, the mighty ones, VARUNA, MITRA, AGNI, come to our rite, and listen (to our praises).

2. (I incite the worshipper) to offer worship to AGNI, who is to be adored at the sacrifices of every man; whose acts are free from arrogance; the lord of two youthful (brides, heaven and earth); the child of heaven, the son of strength, the brilliant symbol of sacrifice.

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1 This is rather at variance with the doctrine of the succession of worldly existences, but the scholiast so understands it: *sakria ha dyaur ajayata, utpadyate,* and once bom it is permanent, *sakrid-utpannaiva xlhitd, bhavali,* or, being destroyed, no other similar* heaven is born, *na pvnas-tasydm naslttaydm anyd tat-gadriti dyawjdyate.*

* *Tadanyo ndnujayale* is similarly explained; *tatak param aayak paddrthastutsadriso notpadyatc,* after that another object or thing like that (object or thing) is not produced.

* *Stvshe janam suvratam* the scholiast interprets *daivyan janam,* the divine people, *dewuang/mm,* the company of tb .gods, whkh is not incompatible with the purport of the hymn.